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FOREIGN TELEGRAMS.

London, March 14.

A despatch from Washington states that the San Francisco school board has notified Mr. Roosevelt of the withdrawal of the order segregating Japanese School children.

Mr. Roosevelt will accordingly to-day sign an order enforcing restrictions on the immigration of Japanese.

The latest official reports state that 118 men have perished out of the crew of the *Jena*.

The suggestion of foul play is based on the fact that the accident occurred in the stern of the vessel where the officers' cabins were.

London, March 13.

Two gold ingots valued at £1,600 were stolen from the South African exhibition yesterday evening.

Up to the present no arrests have been made.

London, March 15.

Yesterday's sales in New York stocks represented a fall in values of a hundred millions sterling. Telegrams from Washington state that the Cabinet has ordered customs receipts to be deposited with the National Banks. This and the previous order mean that seventy-one million dollars have been placed at the disposal of the New York Banks with a view to allaying the panic.

Two failures have occurred in London where other operators have been crippled and had to be assisted.

Floods have occurred in West Virginia and Pennsylvania. Pittsburgh, Alleghany, is flooded and the factories are at a standstill and a hundred thousand men are rendered idle and thirty thousand homeless.

A number of lives have been lost and the damage is estimated at two million sterling.

London, March 14.

A factory strike has occurred at Belgrade, and the strikers attacked the police who were escorting non-Unionists. The police fired, killing five and wounding twenty, and then the strikers marched in procession with the bodies to the House of Parliament and attempted to invade the House. They afterwards attempted to carry the bodies to the Palace.

Sir Edward Grey, in reply to a question regarding the landing of American marines in Jamaica, said that in the presence of such a catastrophe there was naturally a certain amount of misunderstanding, but the Admiral was inspired solely by motives of humanity and any other construction was unworthy and untrue.

Madras, March 16.

There has been a general recovery on the New York stock market, prices closing buoyant.

Mr. Cortelyou is considered to have shown nerve and initiative at the outset of his tenancy of the Secretaryship in dealing with the serious situation which was described as a rich man's panic. Despite the millions nominally lost there has not been a single important failure and the prosperity of the country is not affected.

London, March 16.

The Danish Minister in London writes protesting against the sensational stories as to the closing of the Baltic, and says that the

free passage of the Baltic is recognised as a part of international law and that there is not a shadow of support to the belief that any Power is contemplating a change.

The Natal Government has declined to allow the departure of a thousand Indians recruited for work on the Benguela Railway in Portuguese West Africa pending the consent of the Imperial Government.

London, March 17.

A Reuter telegram from Teheran states that Zilles Sultan has resigned the Governorship of Ispahan and that Nizames Sultaneh has succeeded him.

A thousand persons are still in the British consulate in Ispahan but it is believed that the troubles are ended.

The *Indomitable*, which is the largest cruiser in the world, was launched yesterday on the Clyde. Her two sister ships, the *Inflexible* and the *Invincible*, will be launched within a fortnight. Their tonnage is 17,250 tons, their speed is twenty-five knots and their cost is £1,744,000. Great secrecy is being observed as to details of their design.

London, March 18.

The White Star Liner *Sueric* from Sydney went ashore on the rock off the Lizard in a fog at 10.30 last night. The sea was rough and a moderate gale blowing. Four hundred passengers were aboard.

The West African steamer *Jebba* is ashore on Prawle Point. Seventy passengers, mostly soldiers and invalids, have been saved by the rocket apparatus. The vessel is likely to become a total loss.

The West African *Jebba* is a total loss. All the passengers and crew were saved. The cargo was largely gold and rubber and is valued at two hundred thousand pounds.

There is some hope of floating *Sueric*. All the passengers and crew have been saved.

Fifteen thousand bales of cotton have been burned on the quay at Genoa.

Their Majesties aboard the Royal yacht officially visit King Alfonso at Cartagena early in April.

The Chinese Minister, who was present at the launch of the *Indomitable*, said in a subsequent speech that he was much impressed with the importance of a navy to national stability and hoped that in the near future China would have an efficient navy.

He trusted that the long friendship between Britain and China would become still closer.

London, March 19.

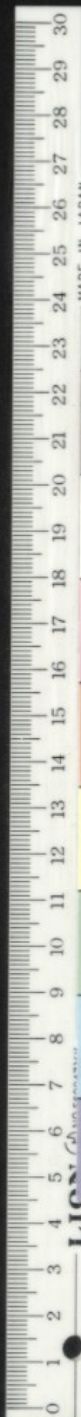
The Duma has made M. Stolypin read a ministerial declaration enumerating a series of projected reforms constituting a broad and Liberal programme, including the abolition of exile without trial, also Bills to protect Russian interests in the Far East by the abolition of free ports and the construction of a railway connecting the Trans-Baikal line with Haecrovik through Russian territory. All this necessitates fresh taxation, including an income-tax.

The losses reported on Lloyds' yesterday aggregated 1½ millions sterling. The *Sueric* alone amounted to half-a-million.

The *Jebba's* mails and specie have been landed.

The *Daily Chronicle* correspondent at Alexandria announces that the political situation is daily becoming more acute. This is chiefly due to intrigue on the part of the Nationalists.

The British representative has lately intimated to the Khedive the necessity that will shortly arise for drastic steps convincing the natives of his absolute disapproval of the agitation.



EDITORIAL NOTES.

We hear so much said at times about the danger of forming bad habits that we sometimes come to think of habits as in themselves evil.

It is helpful then to come across statements like the following found in a recent number of a Sunday School paper.

"To make a habit a helper of goodness is to win half the battles of life. Habit can be as powerful an ally as an enemy. The fixed habit of honesty shuts out ordinary temptations in that line almost automatically. Because it is habit we are spared many a struggle. The fixed habit of self-control saves the day in many a crisis."

It is doubtful whether any one of us realizes how much he or she is controlled by habit in every department of life. We are accustomed to think of habits as ruling in the realm of action whether impulsive or reflex, but we rarely consider how great a share habit has in the direction of our thoughts, that is in the intellectual and spiritual life. It takes but a moment's reflection however to give us numerous proofs of this in our own experience. How easily we slip into certain moods! How difficult it is for us to bring ourselves into other states of mind. We may be intellectually convinced that it is wrong for us to be dismal, unreasonable for us to be suspicious and super-sensitive; and yet it will cost us real effort to avoid these mental "dissipations," and it may even come to pass that certain traits will become so firmly fastened upon us that we can no more break their chains than a drunkard can give up his cups.

Habit rules in the formation of our spiritual no less than in our intellectual life. There is nothing so easy to form as a habit of *meaningless* prayer. The editor has a vivid recollection of an old minister of God's Word whom he met in boyhood and who was undoubtedly a good and devoted man. This habit of praying, however, without thinking had so firmly laid hold of him that his public devotion's were as unedifying as the mumbling of a Latin mass. He had a certain form of petition for week days and another for Sundays; and on one occasion at least, much to the irrelevant amusement of the young people who heard him he was guilty of praying his Sunday prayer on a Tuesday morning. The old gentleman would have been horrified if any one had told him that he was breaking the third commandment everyday of his life; and yet it was so, for he certainly took the name of God in vain whenever he went through his elaborate form of petition and thought little more of what he was saying than if he had been repeating the multiplication table.

The trouble lay not in his having formed a habit but in

his having formed a wrong habit. The habit of attention of the meaning of any act of devotion may be difficult to acquire, but it is certainly something worth gaining and when once planted in our natures will be just as strict a ruler as any habit of inattention can be.

THE MISSIONARY'S APPOINTMENT.

The Reverend Jacob Chamberlain, D. D., writes of an exciting adventure he had with a tiger.

It was now one hour before sundown, of a cloudy, drizzly afternoon. I had my double umbrella, black inside and white outside, for fending off both sun and rain, but had closed it over my head without clasping it to go through a narrow opening in the bushes. I had crossed a little open grass plot of a few rods, and was just entering a narrow footpath through the mountain jungle, that would take me down to the east foot of the mountain, where I was to meet my pony.

Suddenly a spotted tiger sprang into the path between the bushes, and disputed the passage. I saw at once what he wanted; only great hunger impels these tigers to come out during the day; he had eaten no breakfast, and wanted missionary meat for supper. I did not wish him to have it; I had an appointment for that evening with the people of three villages, and wished to keep it. He stood in the path through that dense mountain jungle, glaring at me. I eyed him equally intently, and gaining his eye, held it while I formed my plan.

It is always best, if a scrimmage is to take place, to be the attacking party. My old grandmother used to teach me that everything would come in use within seven years, if you only kept it. When I was a boy I had gone out among an Indian tribe in Michigan, and learned their war whoop. I had kept it for thrice seven years, but it proved trebly serviceable then. When my plan of attack was formed, springing forward toward the tiger, I raised this war whoop, and at the same time suddenly opened my double umbrella.

What it was that could so suddenly change a perpendicular dark figure into a circular white object, and at the same time emit such an unearthly yell, the tiger did not know. He stood his ground, however, until I dashed forward, and, suddenly shutting my umbrella, raised it to strike him over the head. It seemed instantly to occur to him that I was the more dangerous animal of the two, and that one of us had better run; as I did not, he did. Springing aside over a bush into the open ground, he made for the crest of the hill, which I had just passed. The crest consisted of granite slabs and masses, thrown up perpendicularly by some convulsion of nature. From a crevice of these there had grown a banyan tree, whose branches spread out over their tops. Between the leaves and the rocks in one place I could see the sky in a circle as large as a bicycle wheel.

For this the tiger made. His spring was the neatest

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specimen of animal motion I had ever seen. His fore-paws were stretched straight out, and he had his nose between them. His hind feet were stretched equally, and between them his tail. Straight as an arrow he went through that opening. I knew that about twenty feet down on the other side he would strike grassy ground, and that that slope led down to a little stream, which my path again crossed less than a quarter of a mile below. I scrambled through the leaves at the side of the opening. I saw the tiger trotting down the slope, but looking around every now and then, evidently wondering whether he had done a wise thing in running away.

Putting my head with its big white sun hat into the opening, I once more raised the war whoop. Down he dashed again with impetuosity. Withdrawing my head until he slackened his pace, I repeated the operation, and on he dashed, and so continued until I had seen him cross the stream and go up into the woods on the opposite side of the valley. Then, feeling sure I would see no more of him that day, I turned and wended my way down three miles to the foot of the hill, mounted my pony, and kept my appointment.

I am thankful to say that such incidents are not common to our preaching tours. I never have known of a missionary being seriously injured by ravenous beasts or by venomous reptiles, but such an incident forcibly reminds us of the protection promised in the last verses of the Gospel of Matthew and Mark, in connection with the giving of the great commission, and that promise is wonderfully fulfilled.

DUKE'S OFFER REFUSED.

The gift of Trentham Hall, the noble ancestral home of the Duke of Sutherland, has been reluctantly declined by the Staffordshire Country Council, to whom the Duke offered it for the purposes of a college for the Potteries.

When the Shah of Persia was the Duke's guest at Trentham Hall, he is reported to have said to King Edward, who was then Prince of Wales: "If I had a noble in my kingdom with an estate like this, I should cut off his head and take his land."

THE LAND OF NO PUMPS

A vivid idea of the lack of the simplest conveniences of modern times in at least some parts of China is given by United States Consul Gracey at Fuchau. In all that city, with its million inhabitants, he says, there is not a single pump, nor even a windlass, or any other mechanical contrivance for raising water from the wells. Anybody who wants water must bring his own pail and rope and draw it up. Water brought from the river is carried on men's shoulders. There is no such thing as a system of pipes. The lamps in use are also of the crudest sort. The whole of southern China, says Mr. Gracey, needs pumps, a public water-supply system, and lamps.

MRS. JOSEPHINE E. BUTLER.

The earthly course of a beautiful life closed on December 30th in the passing, in her 79th year, of Mrs. Josephine Butler. Deeply interested in all moral questions, Mrs. Butler will be chiefly remembered for her heroic efforts in the cause of purity—efforts which resulted after seventeen years of the most difficult and distressing work which a woman could undertake—in the repeal of the Contagious Diseases Acts. Then the cause in other countries enlisted her sympathies and led to her becoming the founder and President of Honour of the International Federation for the Abolition of the State Regulation of Vice.

In an appreciative notice of Mrs. Butler the *Guardian* says: "It is difficult to estimate what England—and, indeed, the whole civilised world—owes to the great woman whose life has just closed. False lights that were alluring the young to shipwreck and destruction have been removed; an ideal of justice between man and woman, between rich and poor, has been set up; the monstrous doctrine that vice is necessary has been denounced; the nations have learned to league themselves together against the vile iniquity known as the white slave trade. When the social reformation of the nineteenth and twentieth centuries is described by the historian of the future, no name will occupy a more honourable place than that of Josephine Butler, the gentle, cultivated, refined woman, pre-eminently happy in her own domestic surroundings, blessed by a good father, a good husband, good sons, but who, unsatisfied by personal content, for years practically went down into darkness—the darkness of legalised vice and infamy—to rescue and to save, not merely the immediate victims of an essentially immoral system, but her own country and others from the abyss into which they had blindly plunged."

We give below an extract from Mrs. Butler's writings on—

PRAYER IN GREAT MORAL MOVEMENTS.

"There is perhaps nothing concerning which there is so widespread a scepticism as there is concerning the value of prayer. By prayer I mean more than a mere devotional exercise daily performed; I mean that close and intimate dealing with God which demands an energy not less, nay greater, than is required for any mere outward work; that union of the human with the Eternal Spirit in a sustained conflict and effort for the salvation of the world, through which marvels and miracles, unknown and uncredited by prayerless men, are achieved. A great social reformer said to a small band of people who had combined for prayer for a desired object, while others mocked—'I have seen this good work progress steadily or not, just in proportion as you held on in unwearying prayer. When you were most earnest, obstacles faded away before us; when you became



languid, the work languished, and our enemies became strong. There is a mystery which few understand—the power of vicarious suffering, and the grace of perpetual intercession—perhaps the noblest of all grace—the grace of a generous, prophet-like soul, which, in solitude and seclusion, charges itself with the guilt of the community, mourning for the sins of the people. It seems that some souls are elected more for the inner work than the outward; but the honour conferred by such election is often slowly perceived and reluctantly accepted: there is an anxious, sometimes a fretful urgency to be in the forefront of the active work. We are slow to read the teachings of God's providence; for, on the other hand, those who are loaded with work and impelled forward in unceasing activity, sometimes look with envy on lives of greater leisure. There is often a deep pain on this side too—a solicitude and sorrowfulness which grow out of the consciousness that it is

‘NOT BY MIGHT NOR BY POWER,’

but by the spirit of God that the battle is won, and that activity which has no deep root in God is only so much useless bustle.

“May it not be some comfort to those who are unable to help on actively this great work of ours to know the worth, the inexpressible worth, of that silent help which they can give to those whose lives are very full of pressing business, and who are borne up in their labours chiefly through the strength thus won for them? But is it not a far greater compensation for the trial of restricted outward activity to know that, ‘verily there is a God that heareth prayer’? Let us recall—not once, but daily—His promises, His admonitions to prayer. ‘Ask of Me, and I will give thee heathen for thine inheritance,’ ‘Call upon Me, and I will show thee great and secret things which thou knewest not.’ ‘Pray ye the Lord of the harvest, that He will send forth labourers into His harvest.’ ‘He spake a parable unto them, to the end that men ought always to pray and not to faint.’ ‘Whatsoever things ye shall ask in prayer, believing, ye shall receive.’

“But it is not only as an ennobling exercise of the human heart, and as a condition inseparable from a true and invulnerable peace of mind that I speak of prayer; I urge it now rather as a real, living and illimitable power, to be used in the work of overthrowing evil and regenerating society.”

—(Sursum Corda.)

The Board of Managers of the Woman's Missionary Society of the Methodist Church in Canada recently passed a resolution in regard to the Indo-Chinese Opium Trade, expressing the hope that immediate steps would be taken “to remove the stain which has so long tarnished the fair name of our beloved motherland.”

THE DOUBLE PORTION. 2 KINGS 2:9.

REV. H. W. POPE.

When Elijah received the news that he was wanted in heaven, he was ready to go with one exception. He wanted to visit once more the school of the prophets, and for some reason he preferred to go alone. So he said to Elisha, his spiritual son and appointed successor, “Tarry here, I pray thee, for the Lord has sent me to Bethel,” but Elisha for the first time refused to obey his master, so they went on together.

Aware that his hour had come, Elijah asks Elisha what he can do for him as a parting favor. The prophet had talked with God on the mount, had called down fire from heaven, had slain four hundred and fifty priests of Baal single handed, had raised the widow's son to life, had shut up the heavens for three years and six months, but none of these things in Elisha's mind could compare with the heavenly spirit of his master, and so he answered, “I pray thee, let a double portion of thy spirit be upon me.”

In like manner our Master offers us an opportunity to choose what we will. “What will ye that I should do for you?” “Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.” John 14:13. What shall our answer be? As we think of the perfect life and heavenly spirit of our Master, our hearts long for it above all things; but before we hastily ask for it, let us consider what the mind of Christ really is.

I. It is a humble spirit. “Take My yoke upon you, and learn of Me, for I am meek and lowly in heart.” Meek and lowly, just the opposite of that proud, high-spirited nature which most of us know something about. Many people remind one of little toy balloons. It takes but little gas to inflate them, and how they do tug and pull to lift themselves up where they can be seen. No sooner has a hen laid an egg than she begins to cackle and tell the barnyard all about it. Even so God's people often spoil many a good thing by talking too much about it.

II. It is a spirit of unselfishness. He left His home in heaven and denied Himself even the comfort of an earthly home. To one who proposed to follow Him, He sadly said, “The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head.” How beautifully this is brought out in Philippians, second chapter, where we are exhorted, First, to be like minded. Secondly, to look not every man on his own things, but every man also on the things of others. Thirdly, let this mind be in you which was also in Christ Jesus, who thought not of Himself at all, but wholly on the things of others.

III. A spirit of absolute dependence on God. “I can of mine own self do nothing.” John 5:30. “I came down from heaven, not to do mine own will, but the will of Him that sent me.” John 6:38. Truly it was a Spirit-led life.

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At one time He said, "Mine hour is not yet come," at another time, "Father, the hour is come." He was always on schedule time.

IV. A spirit of concern for souls. The Son of man came to seek and to save the lost.

V. A spirit of witnessing. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18:37. Now, do you really want a double portion of this spirit? You can have it if you wish, but the question is, do you really desire it? Many people ask for the Holy Spirit, when they have no intention of leading a holy life, but only a fairly good life.

If there is anything wrong in our life, we must give it up. If there is any unfulfilled duty, we must be willing to perform it. Then, when we have laid our all upon the altar as Elisha did, we have a right to expect that God will answer our prayer, (1 John 5:14,) and when the Double Portion comes, the people will know it without being told.

REMINISCENCES OF MR. MOODY.

J. WHITCOMB BROUGH, D. D., OF CHATTANOOGA, TENN.

During Mr. Moody's first visit to San Francisco, some twenty years ago, a noted Jewish photographer was converted. The incident has never been published, so far as I know, and yet it is exceedingly interesting. I know the party concerned very well, and as a boy can remember hearing him relate the story of his experience.

Soon after Mr. Moody arrived, the newspapers published accounts of the large meetings he was holding, and also described the great work he had done in the East. One of the foremost photographers in the city at that time was a Hebrew, named George B. Rieman. He had been accustomed to taking the pictures of noted actors and actresses and other distinguished men and women who visited San Francisco, as a compliment. He thought he saw in Mr. Moody another good chance to advertise his business. He wrote him a very cordial note, stating that he would be delighted to take his picture if he would appoint a time for a sitting.

Mr. Moody wrote him in reply that he appreciated the offer, but that he did not come to San Francisco to have his picture taken but to save his (Mr. Rieman's) soul.

The reply made Mr. Rieman serious. He probably said some things in Hebrew that it would be best not to repeat in English.

But the meetings went on. Great crowds attended. Many were converted. The newspapers proclaimed these facts far and wide with great headlines. Every day this Jewish photographer would read these announcements, and get madder and madder. He also became more and more curious to see and hear this wonderful man.

One morning the newspapers proclaimed in glaring type the last day of the Moody meetings. The Jew read it and

made up his mind he must see this man Moody before he left the city. He telephoned his wife to come down town for early supper, and they would go hear him. They went. They listened to the sermon, were interested, but not very deeply impressed.

When the after-meeting was announced, Mr. Rieman said to his wife:

"Well, we have been to the circus; let us go into the sideshow also."

They went into the inquiry room, and there two earnest Christian workers met them and talked to them about Christ. They knelt and prayed, and before they left the service both were happily converted.

Mr. Rieman became a Christian worker immediately, joined the Baptist church, studied for the ministry and became one of the most earnest Baptist preachers on the Pacific coast. He was greatly beloved by all who knew him, and went home to his reward a few years ago.

Probably the finest collection of the remains of that remarkable reptile the Iguanodon in the world is that in the Royal Museum of Natural History, Brussels. So great is the number of specimens that a special gallery in the Museum has been set apart for their display. The Iguanodon, a huge herbivorous reptile, which habitually walked upright on its hind legs, was first found in the Wealden of Tilgate Forest in Sussex by Dr. Mantell. To speak more correctly, the remains were first found by Mrs. Mantell, and afterwards named and described by Dr. Mantell—the name Iguanodon being given on account of the resemblance of the teeth to those of the little American lizard, the iguana.

The Wealden rocks near Mons, in Belgium, occupy a remarkable position, and the remains of Iguanodon in them were discovered in an interesting way. These Wealden strata, in fact, fill up a subterranean valley in the Coal Measures of Hainaut, some 800 feet in depth, and running east and west. This valley has branching out from it at right angles into the surrounding coal measures deep, narrow gorges, also filled up with Wealden strata. In driving a gallery in the colliery of Bernissart, at a depth of 1056 feet, the miners came to what they would call a fault;—the coal seams came to an end, and the rocks were replaced by others of a different character, seams of fine sand and clay.

It was one of these old ravines filled up with the much younger rocks of the Wealden. In these sands and clays the remains of Iguanodon were found. In



some cases the bones of the skeleton were all in place, showing that the animals had been entombed entire. These remaining were carefully collected, and in three years 29 skeletons of iguanodon, besides crocodiles, tortoises, a salamander, and many fishes and plants, were obtained. The bones, being fragile, were covered with plaster as they were laid bare. The study and restoration of these bones was undertaken by Dollo and Boulanger, and they are now set up in their special gallery in the Brussels Museum. The species was named Iguanodon Bernissartiensis, after the colliery of Bernissart, where it was discovered. It thus commemorates the immense service which mining may render the science of geology.

A bright story is told of a little schoolgirl in grammar. She was parsing the word 'quarrel.' 'Common noun, plural number.' 'Plural number,' interrupted the teacher, 'how so?' 'Because it takes two to make one,' was the triumphant reply.

—A remnant of the Sevis tribe of Indians inhabits the island of Tiburon, in the Gulf of California, and is ruled entirely by the women. Formerly the tribe numbered about five thousand, but is now shrunk to a few hundred, living a life of almost complete isolation, and refusing to marry among the Indians of the mainland. The woman is master of the household, and a council of matrons is at the head of public affairs.

The following advertisement appears in the *Christian World*:—Wanted nursery governess, bright, quick, and active, age 20—25, good at all boys' games, with rooted objection to lessons for a deadly dull country home in Ireland. Must possess an immense stock of fun, with some common sense.

A poor but worthy old couple had rare stroke of luck. Some relative died and left them a fortune of £20. The night of the arrival of the lawyer's letter telling them of their good fortune, they sat up late, discussing the future and what they were to do with the great sum they had inherited. When they had done and were rising to go to bed, the old man said, with a grand air of magnanimity, 'Well, I suppose, Janet, this'll mak' nac difference. We'll just speak to the neebours as before?'

UP-TO-DATE ROYALTY.

The young crown prince of Japan, says The Philadelphia Press, has developed a very pronounced taste for mortoring, and may be seen flying about the suburbs of Tokio in a very up-to-date automobile, being so thoroughly acquainted with the mechanism thereof that he is able to dispense with the services of a *chauffeur*. Indeed, most of the time he is accompanied by a Frenchman of the name of Sarrazin, who was formerly his French tutor, but whom he has now attached to his household as one of his gentlemen-in-waiting, and the only foreign member of his establishment.

The crown prince is much more up to date than his father, for whereas the latter speaks no foreign language, the prince is fluent both in English and French, and while the emperor has many wives the crown prince has but one. Moreover, he is very approachable, entirely devoid of affectation, genial and familiar with his many friends, and thoroughly in touch with the people.

JAPANESE SWORDS.

Unlike the famous blades of Toledo and Damascus, Japanese swords are not flexible or elastic. But they are unequaled for strength and hardness, says The Youth's Companion, and hold a very keen edge. Japanese steel is said to excel even Swedish steel in purity.

The manufacture of the swords is a very elaborate process. Some ceremonials and superstitious practices are intermixed with the scientific operations. The sword-hardener is regarded as the most important personage connected with the manufacture. It is his name that is inscribed on the hilt, and his reputation that enhances the value of a sword. Those who shape the blade, sharpen, and adorn it are of minor importance.

A sturdy boy at Rookley, Isle of Wight, carried another boy who had a sprained ankle half a mile to school every morning for several days, so as to maintain the school's record for perfect attendance.

Laird: 'Well, Sandy, you are getting very bent. Why don't you stand straight up like me, man?' Sandy: 'Eh, man, de ye see that field o' eorn over there?' Laird: 'I do,' Sandy: 'Well, ye'll notice that the full heids hang down, an' the empty ones stand up.'

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